

justice, according to the mores of the time. These institutions put an end to exploitation and bring interests into harmony under civil liberty. But where do the institutions come from ? The masses have never made them. They are produced out of the mores by the selection of the leading men and classes who get control of the collective power of the society and direct it to the activities which will (as they think) serve the interests which they regard as most important. If changes in life conditions occur, the interests to be served change. Great inventions and discoveries, the opening of new continents, new methods of agriculture and commerce, the introduction of money and financial devices, improved state organization, increase the economic power of the society and the force at the disposal of the state. Industrial interests displace military and monarchical interests as the ones which the state chiefly aims to serve, not because of any tide of " progress," but because industrialism gives greater and more varied satisfactions to the rulers. The increase of power is the primary condition. The classes strive with each other for the new power. Peace is necessary, for without peace none of them can enjoy power. Compromise, adjustment of interests, antagonistic cooperation (sec. 21), harmony, are produced, and institutions are the regulative processes and apparatus by which warfare is replaced by system. The historical process has been full of error, folly, selfishness, violence, and craft. It is so still. The point which is now important for us is that the masses have never carried on the struggles and processes by which civilized society has been made into an arena, within which exploitation of man by man is to some extent repressed, and

where individual self-realization has a large scope, under the institutions of civil liberty. It is the historical and selected classes which have done this, often enough without intending or foreseeing the results of actions which they inaugurated with quite other, perhaps selfish, class purposes in view. A society is a whole made up of parts. All the parts have a legitimate share in the acts and sufferings of the society. All the parts contribute to the life and work of the society. We inherit all the consequences of all their acts. Some of the consequences are good and some are bad.